

VOLUME XXXVII.

MARCH 1, 1902.

NO. 5.

HOLINESS TO THE LORD

# JUVENILE INSTRUCTOR

Designed for the Ad-  
vancement of the Young.  
President Joseph F. Smith, Edi-  
tor. Salt Lake City, Utah.  
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SUNDAY SCHOOL UNION

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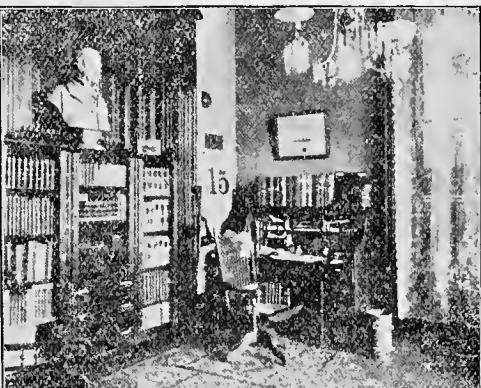
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We have awarded the first prize (1 complete set of numbers JUVENILE INSTRUCTOR for 1901—Vol. '36) to Milton P. Fletcher, Provo, Utah as the letter written in the best penmanship. We have awarded the second prize (one paid up receipt for the JUVENILE INSTRUCTOR for 1902—vol. 37.) to Mrs. Charles Dixon, Payson, as the best constructed letter. These parties will please advise us where to send their premiums.

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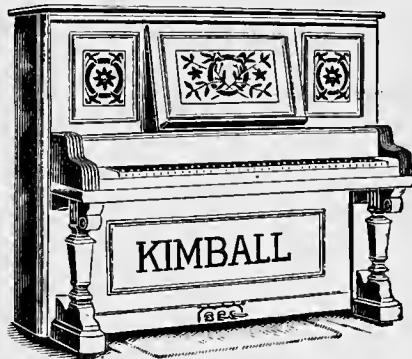
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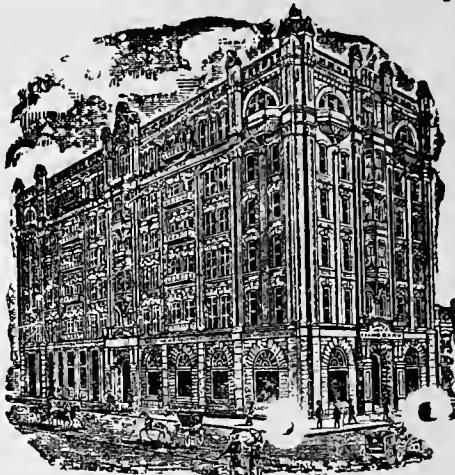
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# Juvenile Instructor

ORGAN OF THE  
DESERET SUNDAY  
SCHOOL UNION

VOL. XXXVII.

SALT LAKE CITY, MARCH 1, 1902.

No. 5.

## REVELATION—INSPIRATION.

**A**N incalculable amount has been written in the Christian world with regard to the inspiration of the Bible, and many have been the differing, if not divergent, ideas expressed with regard to the extent of that inspiration and the means by which the Lord made His mind and will known to those who were honored with the call to be His mouthpieces. Some have claimed that every word in the Bible was a direct revelation, the Lord dictating what He wished written, line by line: in other words, the prophet received the divine word and recorded it, just as nowadays a stenographer or typewriter will receive dictation from his employer; every word was the word of the great Master, the prophet did nothing but write it down; he in no way impressed his individuality on the message. A second theory is that the Lord gave to His servants thoughts instead of words, and left them to express them in their own way—that is, He used the writer as a kind of corresponding secretary. When this was the case the individuality of the prophet was more or less evident. A third idea is that the Holy Ghost simply enlightened or illumined the mind of the prophet in a general way and left him

to make public his inspired thoughts when and how he deemed most advisable for the fulfillment of the purposes of Heaven.

There is truth in all these ideas. There are in the Bible the words of God, the words of angels, of men, and of the devil. Some parts of the Bible are simply history, written from the writer's standpoint and according to his knowledge. Then again all servants of the Lord were not equally inspired, and even the same prophet was not equally inspired at all times and on all occasions. Consequently we have in the Sacred Scriptures revelations which the Lord dictated word by word; revelations, equally binding, in which the will of the Lord was directly expressed, but clothed in the language of the prophet, who was, for the occasion, his mouthpiece; and again, we have the divine word given under some general law of Heaven in which not only the words but the argument was that of the speaker, but the "word of the Lord" nevertheless.

The Saints of these latter days can judge of the way in which God revealed Himself in former dispensations by the methods which He adopts in making His mind and will known to His servants of

this generation; we can judge well of the past by the present. All the three degrees of direct communication, above referred to, appear in the revelations of God to His Church now existing among the sons and daughters of mankind. Generally when a message is prefaced with "Thus saith the Lord," the language as well as the ideas are His, not that of the prophet. Such, for instance, were most of the commands through Moses to ancient Israel. The wording of the ten commandments, as an illustration, was by the Lord, they were wholly His, in no way modified by the personality of Moses. As an instance of where a message is sent from heaven to a people, but where the prophet gives voice to it in his own way, we will take that momentous prophecy of Samuel, the Lamanite, to the people of the iniquitous city of Zarahemla. He was commanded by the voice of the Lord to prophesy to the people what ever things *the Lord put into his heart*. He did so. From the walls of that sin-stained city he poured forth a torrent of prophecy regarding the coming and the death of the Redeemer, and of the future history of the people of this continent, all of which was fulfilled in its minutest details. The fateful message was almost all in the words of the mouthpiece, but the message itself was from God, as its complete fulfillment fully proved. There are, however, a few passages in it, in which the wording was that of the Lord; as they are preceded by "Thus saith the Lord." Other revelations also have this composite quality. Examples of the third class are found in all the sacred writings, often in the shape of Epistles, wherein some servant of the Lord expresses the will of Heaven but in the way and with the wording natural to the man.

That certain revelations of modern

times are in the direct wording of the Lord is shown in at least two ways: First by the similarity of the style and vocabulary used by different brethren in giving voice to the word of the Lord—not only their minds but their tongues were inspired; and again, that in many instances the style and the vocabulary were not natural to the man,—that is to say, in both these points the revelation differed from his ordinary conversation. This will also happen in the preaching of the Elders; when strongly inspired they will occasionally be found using arguments not their own and expressing them in words that they seldom if ever use; this manifestation being often accompanied by a change of voice, which altogether make the speaker a different man to what he is in the ordinary walks of life.

As an evidence of the truth of the ideas suggested in the above paragraph we will refer to President John Taylor, as so many still living were acquainted with him, and his mental personality is known to them. Only a few of the revelations given through him have been published, as the greater portion were not addressed to the Church as a whole, or to the world, but to individuals or special bodies of brethren. But two things are noticeable in the wording of these revelations,—their similarity to the revelations given to the Prophet Joseph Smith, and the difference between them and President Taylor's ordinary style of speaking and writing. On ordinary occasions the President would preface his subject with a somewhat lengthy introduction or argument, working gradually to the point he wished to make. In the revelations given through him the Lord makes no preface. "Verily thus saith the Lord, let my servant," or "Verily thus saith the Lord, it is my will;" the main subject is reached

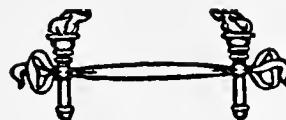
at once, and when the message is delivered the revelation closes without peroration or argument.

It was my privilege to write from President Taylor's dictation nearly all the revelations that he received. When I reported at the Gardo House in the morning I would occasionally find him writing at a table either in his bed room or in the small office on the west side of the building, occupied by myself. On my arrival, he would arise, I would seat myself where he had been sitting, and he would continue the revelation he had commenced to write by dictating it to me. While so doing he generally walked backwards and forwards along the room. When the writing was finished I read it to him, generally more than once, and he would say, "Yes, that's right." On only one occasion do I remember that

he made any alteration in that which was written. There was one short phrase that did not appear quite plain. I read it over to him three times, he then slightly changed it, and when I again read it, he said, "That's right." I simply state these facts, as it is altogether probable that the way that the Lord inspired his servant President John Taylor may throw light on how He inspired His servants in ancient days.

In this article I have said nothing regarding revelations by dreams or visions, or by the visitation of angels, as such manifestations make no difference to the point under consideration—to what extent the wording of the Bible is in God's own language or in that of the earthly mouthpiece through which He made His will manifest.

*Geo. Reynolds.*



## A CONSPIRACY IN SUNDAY SCHOOL.

**I**T happened nearly thirty years ago. At that time the practice of awarding the children who attended Sunday School with small tickets containing Bible texts was quite prevalent. The general custom was to give each pupil one ticket each Sabbath for attendance and an additional one for good conduct. In some schools the pupils were also given tickets as rewards for memorizing passages from the Scriptures. Ten or twelve of these small cards, according to established regulations, could be exchanged for a larger and more handsome card; and in some instances a second exchange was made

when the larger cards might be returned once a year for other cards still more valuable, or, perhaps, for books. The greater number of tickets one procured during the year the more valuable would be the prize he might be able to purchase.

O, well do I remember how, as a small boy, I prized those little bits of cardboard, and how carefully I placed them away in a box at home each Sunday on returning from school—not, however, without counting them over and making mental calculations about how long it would take to get enough to purchase a beautiful card, such as the superintendent sometimes held up to our view as an

incentive to regular attendance and diligence.

But this practice of giving such material rewards for faithfulness in Sunday School has almost fallen into disuse, or given place to later, and I trust, better methods. It had its advantages and disadvantages. It afforded a visible inducement to the children to attend Sunday School, and to observe order in the school room; but it was an artificial inducement, and perhaps to some extent suppressed the true motive that ought to influence the child's mind. Sometimes too it failed in its purpose, for there were those who did not value the prizes offered, and traded their tickets for other articles, while some pupils bought them up, bartering their tops and marbles for them; and in this way the latter class was enabled to obtain the best prizes at the end of the year.

But what about the conspiracy suggested in the title of this narrative?

In the Sunday School where it happened there was a regulation that a pupil should receive a small ticket for each five verses committed to memory and repeated to the teacher. The aim was to encourage the pupils to memorize valuable passages of Scripture—a good object, too, for the practice strengthened the memory, and the passages learned would likely serve them well in years to come.

In one class of boys in this school the lack of attention to school work was very noticeable. The boys were bright and capable, but seemingly had lost interest. Besides being inattentive to their lessons they had failed to learn any verses of Scripture for a number of weeks. One morning their teacher took them to task for their negligence, and in a kindly spirit he once more pleaded with them to be more attentive to their lessons. His efforts seemed to have some effect upon

some of the boys as the next Sunday's proceedings disclosed, to the great astonishment of the teacher.

After leaving the school room that day four of the boys belonging to that particular class walked home together, they being neighbors and playmates, and on the way some remarks were made about the talk they had received from their teacher that morning. Finally one of the boys proposed that they each commit to memory as many verses as possible during the following week, and then surprise their teacher on the next Sabbath. It was a capital idea they all thought, and thereupon agreed to carry it out. They happened to meet once or twice during the week and it was learned that each was trying with all his might to learn chapters from the New Testament. They had had a chapter assigned as a lesson, and it was expected that the verses they might commit to memory would be selected from the lesson; but there were not sufficient verses in it for the purpose they had in view, so they mastered the chapter given them and then took up the chapters immediately following.

The Sunday on which they expected to spring their surprise arrived, and the four youthful conspirators were in their places promptly at ten o'clock. The usual opening exercises were performed and the teachers were invited to proceed with the class instructions. The good brother who had these boys in charge was so accustomed to receiving no response when he called for those who had verses to recite that he failed to inquire upon this occasion if there were any, and was about to call upon the boys to read the chapter—each in turn to read a verse as was then customary; but one of the pupils reminded him of his omission, and with a smile of dubiety upon his face he put the question

to the class. Four hands were raised; so the teacher invited one of the boys to repeat what verses he had learned. Verse after verse was recited until the whole chapter was finished. But the pupil went on, and did not stop until the two following chapters were repeated. Another boy was called upon and recited several chapters. When the fourth boy ended after reciting nearly three hundred verses the teacher inquired with some humor in his expression:

"Can't you recite the rest of it?"

"The rest of what?" inquired the boy, failing to catch his meaning.

"The rest of the Testament," he explained.

Upon reckoning it was found that the four boys had repeated some eight hundred verses, and the whole time allowed for class work was consumed in hearing them. When the teacher went to the superintendent to get the tickets for the class—over one hundred and fifty were

required—the pupils watched with much interest the effect his demand would have upon the superintendent. He certainly appeared astonished. The boys could not hear what he said, but presently the teacher returned to the class with no tickets, but with the remark that the superintendent thought there must be some mistake. Soon the superintendent came to the class and made some inquiry to satisfy himself that there was no error, and then invited the teacher to go with him and get the tickets. But upon examining the stock on hand it was found that there was not enough to supply the demand—such an unusual requisition had bankrupted the school—so the boys had to wait until a new supply could be obtained.

From that time the boys took a deeper interest in the class work, and the teacher never again had occasion to chide them for neglecting their lessons.

P.



## SOME OF OUR COMPOSERS.

HENRY A. TUCKETT.

**T**HE subject of our sketch was born December 22nd, 1852, in the city of Saint Louis, Missouri. His grandparents, having previously embraced the Gospel, in England, were on their way to the body of the Church in Utah; but not having sufficient means to take them right through, they remained at Saint Louis, until they could earn the money to continue their journey. Here his father, Henry Tucket, (now an old, tried veteran in the Sun-

dav School cause,) first met, and wooed, the charming young actress Mercy Westwood, whom he soon afterwards married. Ere they were prepared to resume their journey, they were blessed with a little baby boy, who immediately asserted his right to use his lungs, and "make a noise in the world."

When baby was six months old his mama carried him across the plains. They arrived in Salt Lake City, in September, 1853. The young actress,

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whose fame had preceded her, was asked to join the Deseret Dramatic Association, and for several years was a great favorite with theatre goers at the old Social Hall.

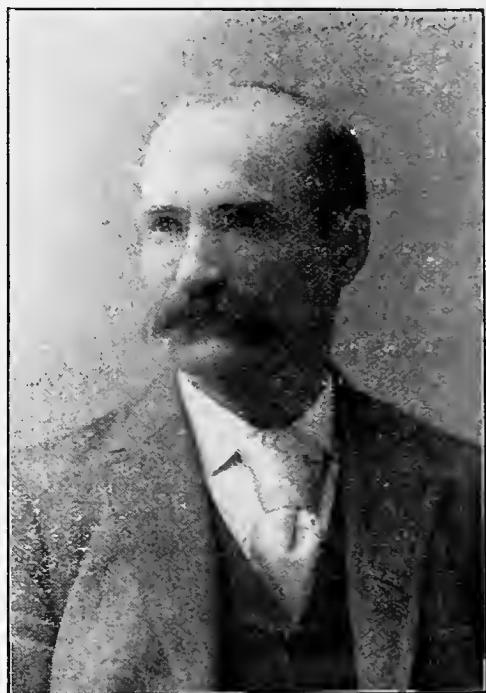
In 1860 the parents moved to Camp Floyd, at which place our future composer delighted in the strains of music from the brass and martial bands in Johnston's army. Here also he and his little five year old sister (now Lilly T. Freeze) were taught to dance numerous fancy dances, which were performed in the theatre.

The boy was always musical and he can not now remember when he could not sing. But he was allowed to grow up without musical training until his sixteenth year, when he, with other boys, joined the Nauvoo Legion, Third Regiment, Martial Band. He spent three days at the last drill, "over Jordan," trying to blow a hole in a fife and bring a tune out of it. A proud boy he was when he walked up Main Street with the boys, playing "When Johnny Comes Marching Home," and other tunes. Crude as these efforts were, they gave him a start in music, (would that we now had more martial bands to give our boys something to do in music.)

He now busied himself mastering the flute and learning to read music, and for many years was a player in Beesley's Martial Band. A new life was opened to him. Melodies which of old would rush through his mind as he roamed the hills as a cowboy, or worked at his trade, now took tangible form and were jotted down on paper.

One day he wrote down one of his melodies, added parts to it and sent it to the JUVENILE INSTRUCTOR, (the "god-father" of Utah composers) for publication. The score was returned to him covered with critic marks. His heart was broken at the failure, but not his

will. He patiently tried to find out the cause of his failure. A work on harmony was secured and without the aid of a teacher he pored over it night after night trying to unravel its mysteries. He enrolled in one of Professor Careless' music-reading classes and joined the Tabernacle choir—singing under all its leaders since. He was appointed leader of the Eleventh ward choir when eighteen years of age; and for a period



HENRY A. TUCKETT.

of about twenty years he drilled it up to a high standard of excellence.

He became acquainted with Professor Evan Stephens when the latter was leading the excellent little choir in Willard City, and the two became warm friends. When Professor Stephens came to Salt Lake City in 1882, to seek a wider field for the exercise of his talents, he made his home with Brother Tuckett, and under his instructions the latter

made rapid progress in the study of harmony, counterpoint, rhythm and musical expression, and obtained an introduction to the grand old masters. Professor Stephens and he spent many hours together, fairly reveling in the beautiful harmonies and melodies found therein.

In 1886 Brother Tuckett was made assistant professor of music in the then Deseret University, which position he held for three years as teacher of Vocal Music. On several occasions he has been appointed by Professor Stephens to conduct the Tabernacle choir in his absence.

In 1894 he filled a mission to England, and the Saints in the London and Nottingham Conferences well remember his musical work among them. On his return he taught music in Davis and Salt Lake counties for several years, successfully conducting a large choir of children from Davis county in the Eisteddfod

held in the Tabernacle in 1897. Although Brother Tuckett has composed many songs, hymns, anthems, glees and duetts, as well as instrumental pieces, his especial study and delight are children's songs for the Sabbath Schools and Primaries. His best known compositions being "Sowing" and "Hold Still." He is a great lover of children and an energetic worker among them in the Sabbath School. His children's Sabbath School choir in the Eleventh ward, is highly complimented as they now sing from Sabbath to Sabbath. The Eleventh ward adult choir is also again under his direction and is making satisfactory progress. Many of Brother Tuckett's best compositions have never been published for want of time to prepare them, he being an active business man every day, and a musician for the pleasure and profit of those with whom he labors.



### THE HEROINE OF LAKE ERIE.

**T**HE heroine of Lake Erie is a Mrs. Becker. She lived with her husband and little children on a low, sandy island, whose only other inhabitant was the lighthouse keeper. One night there came on a terrible storm, which shook the small shanty and awoke Mrs. Becker from sound sleep. Her husband was away selling furs on the mainland, and there was no one to comfort her frightened little ones but herself.

On looking out at daybreak, she found fragments of the boat of a vessel at her door. Hastening instantly to the shore, she peered into the gray gloom. At

length she distinguished the masts of a schooner, and, clinging to them, dark objects that must be the crew. Back to her cottage she rushed for matches and a teakettle, and then hurried barefooted through the pitiless winter storm for two miles along the shore. Soon a fire of driftwood was blazing high. This was a beacon to the shipwrecked sailors; and, to cheer them with the sight of the presence of some human being. Mrs. Becker spent all day upon the shore, pacing up and down before the fire. She had hoped that the sailors might attempt to swim to land; but the gray

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winter twilight was coming on, and no one had ventured.

The wind arose. Evidently another dreadful night was at hand. The case was desperate.

Mrs. Becker waded into the icy water until it was up to her arms; then, as near to the drowning men as she could go, she flung her arms above her head, and with wild, desperate gestures strove to make them understand that there was no boat to send out and that their only hope was to swim to shore.

The captain decided to make the dangerous attempt. If he reached land in safety, the crew would follow. He was a strong, expert swimmer; but just as he rose on his feet close to the shore, the treacherous undertow flung him down and was hurrying him back to death. But no! Mrs. Becker rushed into the surf, seized him, and dragged him upon the shore.

One of the crew followed. The captain plunged into the surf to aid his fail-

ing strength; and once more the undertow clutched them both, and would have drowned them if Mrs. Becker had not again rushed to the rescue.

At last all the men from the wreck were safe on shore. They warmed their half-frozen bodies at the driftwood fire, and were filled with new vigor by draughts from the teakettle.

The next day a passing vessel took them away. But they did not forget Mrs. Becker. Everywhere throughout both Canada and the United States, the story of her brave action is still told.

The Canadian government gave her a farm of one hundred acres, looking out upon the scene of the rescue. The merchants and ship owners of Buffalo contributed one thousand dollars towards stocking her farm. The Life-Saving Association of New York sent her a gold medal. The good woman was overcome by these kindnesses, and constantly declared, that she "did no mor'n she'd ought to, no mor'n she'd do again."



## THE TRAINING OF CHILDREN.

 LIVER WENDELL HOLMES, when asked how early should the training of children begin, replied, "Two hundred years before they are born." Solomon also wrote, "Bring up a child in the way he should go, and when he is old he will not depart from it."

This saying of Solomon is sustained by the teachers of the Roman Catholic schools who affirm that if they can have the control of the children from their

sixth to their fourteenth year they are sure of always retaining them as members of the family of the mother church.

Now as to the first proposition, that of Dr. Holmes. It was known as a matter of fact that for several generations before the birth of Christ that the Jewish maidens were taught to observe and keep the laws of virtue and chastity, and prepare themselves by lives of purity and cleanliness and by the most devout observance of the law of Moses to be-

come the chosen mother of the Messiah. And although the nation did not receive Him when He came, nevertheless one of the choicest of the Jewish maidens who had been preparing by perfect purity and cleanliness for at least two hundred years was chosen; even she that was called Mary who afterwards became the espoused wife of Joseph the carpenter, both literal descendants of David, we are told. And to this day the observance of this great law of cleanliness and chastity, and the high standard attained by these Jewish maidens is shown in the tenacity of life characteristic of the Jewish race as well as their mental condition.

Today I know of no purer women than the Jewish women, and no race freer from the terrible trypod of physical diseases, cancer, insanity and tuberculosis than the Jewish people.

The same results may be emphasized by the teachings of Solomon, and we can also perceive the influence that the Catholic Church is gaining over the minds of thousands of children by instructions given in the Catholic schools of this and other countries.

Now let us remember that the parents of the Latter-day Saints children under consideration today have had seventy years of training, or that these children under the theory of Dr. Holmes have had through their ancestry seventy years of training, and that these little ones are in fact well born, and they naturally become heirs to the blessings of a goodly birth and parentage. Yet when we consider that a son may be born to a great mechanical genius or scientific searcher, yet through birth this son cannot inherit the learning of his father, neither can the children of Latter-day Saint parentage inherit membership in the Church of Christ, nor can they obtain a testimony of the

divinity of the work without being trained and instructed and educated along these lines.

Then the parents should teach the little ones intrusted to them, beginning at an early age. Mothers should teach them to pray as early as they can lisp the name of father or of mother; and on the father rests the responsibility of morning and evening family prayers, so that by early example the children may be impressed with the fact that the household of which they form a part is one in which the worship of the Lord is first on the morning list of duties, and last as a closing exercise of the labors of the day.

They should be taught early the necessity of the sacred ordinance of baptism, so that by the time they are eight years of age they may be prepared to intelligently receive membership in the Church of Jesus Christ. They should also be taught the love of books and to read those books selected, from beginning to end, and to begin early the marking of striking passages for future reference. Of course a desire to attend our district schools should be inculcated in them and although there are no Bible teachings nor religious training in these schools, yet the home teachings should largely overcome this lack, and the father and mother should see to it that all the children of the household of school age attend Sunday School regularly and constantly with well prepared lessons.

Boys and girls should not be overcrowded in their mental training. I observe however a great tendency in this direction. Teachers in our public schools seem to regard only the mental development of their classes, and lose sight of the old Latin proverb, that a healthy, strong body is necessary to a strong, healthy mind. Before the child departs for school in the morning, good, whole-

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some food should be partaken of, and the choice, where possible, of the children as to that food and its preparation should be considered by those who prepare the meals of the day. After the close of the sessions for the day children should be taught both by parents and school teachers to return immediately to their homes. The larger ones should assist indoors and outdoors in the family daily work, and large and small alike should partake of food soon after school, as healthy, growing boys and girls have a keen appetite when they come home. A piece in the hand will be sufficient to keep their strength from being impaired while they await the family dinner at five or six o'clock. Between this little lunch and the evening study the boys and girls should be permitted to take their sleds, if there is sufficient snow, and go coasting, or, as we used to say, "Let's go and slide down hill." Every boy and girl will know at once what this means, and parents should see to it that enough sleds, though they may be of cheaper grades, are provided that all may be accommodated. This is one of the most healthful and pleasurable of exercises.

When I see the happy school boys and girls thus engaged, it makes my blood tingle with the memory of those experiences of my own; and the joyous shout as expressed in the accompanying lines rushes through my memory as, in fancy, I go dashing down the hill again on the fastest sled of all, for every one is supposed to have the fastest sled, and I shout again:

"Down, down the hill how swift I go,  
Over the ice and over the snow;  
A horse and a cart I do not fear,  
For past them both my sled I steer.  
Hurrah, my boys, I'm going down  
While you toil up, but never frown;  
The far hill top you soon will gain,  
And then with all your might and main

You'll dash by me, while full of glee,  
I'll up again to dash by thee.  
So on we'll glide, oh, life of joy,  
What pleasure hath the glad school boy!"

And thus the years pass with study and school work and happy childhood sports, all engaged in, in their time and season—culture of the mental, in school hours, then training of the physical by wholesome exercises in play and work, with social gatherings during some evening of each week for the family circle with a few neighbors' children invited in to make the evening's entertainment more complete. Then sociables, extended to ward or neighborhood, should be quite frequently encouraged by the bishopric of the ward, as such ward family gatherings have a tendency to increase the influence of the Bishop and the confidence and union of the people.

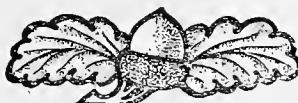
When Sunday morning comes all play and thought of recreation should be laid aside and needless labor also, and the children should be made ready, neatly dressed. After family prayers and breakfast, except on fast days, all go to Sunday School. When it is convenient, father and mother should accompany the children, for in so doing encouragement is given to the children and to officers and teachers. After the Sunday School is dismissed, some light food should be partaken of and the parents and larger children should continue the lessons of Sunday by attending the afternoon services. Whether this be convenient or customary or not, the entire family should attend the Sunday evening service in the ward meeting house.

As the boys approach manhood they should prepare themselves for missionary calls and labors by attending, for four years if possible, the Latter-day Saint colleges, academies and universities. In these they will get not only scientific but religious culture and train-

ing. In these institutions also they will learn how to preach the Gospel, how to spread the glad tidings of great joy, and how they may assist in the final triumph of right, and in bringing to pass the millennium of peace, when Christ will reign on the earth a thousand years gloriously with His Saints. The girls will learn how to be useful and to share the labors and honors as wives to these missionary Elders. They will also receive training which will fit them to

become the mothers of heroes. And as the maidens of Judea were prepared by generations of training in paths of virtue and excellence and beauty for a great event, so these Latter-day Saint maidens will prepare themselves as honored guests and ministers in the bridegroom's chamber at the second coming of our Lord Jesus Christ, even to sit and eat and drink with Him at the marriage supper of the Lamb.

*Seymour B. Young.*



### AN IMMEDIATE ANSWER TO PRAYER.

**I**F an Elder leaves home in any way deficient in faith or without a full reliance on God, he will soon have those feelings developed to a remarkable degree, if he will but give the spirit of faith a chance to manifest itself. The Elders of the Southern States are expected to fulfill the injunction that Christ gave to His disciples when He sent them out two by two. His words were: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." (Matt. 10: 9, 10.)

On one occasion, in the month of October, when my companion and I had walked about thirty-one miles among the flats and marshes of Mississippi, most of the distance through a drizzling rain, we came to a warm and comfortable fire in the woods. The man in charge was busy boiling sugar-cane juice into molasses. His name was Allen Ruttledge, of Cartersville, near Iuka; he was an easy-going man, with a kindly gray eye and jolly temperament.

He had accumulated a comfortable income by hard work and strict integrity; was loved by all in the neighborhood, with the possible exception of the local preacher, who looked upon him with some little distrust, for the reason that Mr. Ruttledge was very prone to ask peculiar questions that were not easily answered. We informed Mr. Ruttledge that we were missionaries of the Gospel, in search of entertainment for the night, and, if convenient, would like to remain at his home. He gravely answered that he would have to refer us to his wife, who, he said, "run his house." He continued: "She never turns a stranger away," and he believed it would be alright with her. We here supplemented the information that we were what are commonly called "Mormons," not desiring him to labor under the apprehension that we were the "orthodox preachers." "Oh well," said he, "she won't even turn you all out; and I can't get home till twelve o'clock tonight. So go along up and see her."

We dragged our weary selves up to the house, about half a mile, and there

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in response to our knock heard a cheery cry of "come in, supper will soon be ready."

We were somewhat surprised at this, as we had not seen the lady, and wondered how she had learned of our coming. We afterwards found out that one of Mr. Ruttledge's employees had preceded us and imparted the news of our coming; thus accounting for her knowledge of this fact.

Oh! if one can realize the joy of this kind of a welcome he must travel in the mission field for days at a time, living on corn-bread, molasses, fat bacon and greens, sometimes a chunk of white butter, some sweet potatoes or onions. Often a cold refusal and a night under the stars is the bill of fare.

On this occasion the welcome was supplemented with a strong smell of cooking,—fried mutton and coffee. We entered one of the most pleasant of homes, where an agreeable little woman was bustling around making a special supper for the "Mormon preachers," her own supper having been over some hours.

Mrs. Ruttledge was one of those sharp-featured, brisk little bodies, who is always in attendance on the sick in the neighborhood, dresses the dead, arranges the funeral functions, or is leader in the local prayer meetings, the church fair and the social, known by all and loved by almost every one.

It is needless to say we were hungry, cold and tired and that we spent a most enjoyable time with Sister Ruttledge after explaining our mission to willing and sympathetic ears, though she was an active member of the Methodist Church, but one of the liberal kind, whom I am sure God will reward. The next morning we left, with a hearty request to come again, she telling us that she knew we were servants of God and that what we

had taught at her house "were God's truths, clearer than she had ever heard them before."

We passed on, feeling that we had done a good work, and that this man and his wife were children of God and that His Spirit had found an abiding place therein.

It was about a month before we had occasion to again be in this neighborhood; and, even though it was necessary to walk at least ten miles to visit the family, we looked forward with great pleasure to the prospects of again crossing the threshold of this cheerful home.

We jogged on in joyful anticipation of again eating fresh meat and having plenty of rich milk to drink, with white flour biscuits, and that kind, motherly welcome which we felt sure was awaiting us.

We passed into the yard without an inkling of any trouble or sickness, except that the house appeared to be in darkness and an unaccountable gloom seemed to pervade; that the usual cheeriness did not seem to prevail. We proceeded to the house, and, on knocking, were pained to hear a very faint response to our knock requesting us to "come in." We entered and there we found our dear friend stretched out on a bed of sickness, hardly strong enough to bid us welcome, but apparently very glad to see us again.

After expressing our sincere regrets at her serious condition, we felt that we had no business to intrude, and were preparing to proceed on our way, even though we had then walked over twenty miles, when she faintly bade us to remain, saying that her husband, who was out in the yard, would soon be in and could cook some corn-bread, and "manage somehow" to get something to eat, and that we could find a bed to sleep in.

We were indeed grateful for this much, and, after greeting Mr. Ruttledge, who later came in, we made our preparations to remain over, as it had now begun to rain.

It is customary for Elders to adjourn to the woods, or some other quiet place, and engage in joint and secret prayers, and on this occasion when we went outside I suggested to my companion the advisability of offering a special prayer in behalf of our sick hostess.

The suggestion was gladly adopted and we stood out in the rain, near the gate, removing our hats, offered a most fervent prayer in her behalf, urging, in our petition, the fact of her past kindness to us, her very evident honesty of purpose, and, withal, her genuine goodness of heart.

We finished our petitions and repaired to the house, expecting to go to bed hungry, or enjoy a "bachelor's repast" of corn-bread and milk, prepared by Mr. Ruttledge; but what was our delight and pleasure to find our sister, who had been lying sick and helpless for three days, just finishing dressing, she remarked that for some reason she felt so much better that she would try to get up and

prepare us some supper. Mr. Ruttledge was possibly the most surprised man to be found, as he said when his wife did go to bed she was always "sick in earnest," and he could not understand her sudden improvement.

We did not enlighten him, nor did we his wife, as to our prayers in her behalf, but we believe she had an idea of something of the kind, for she remarked after we went out she felt so much better that she thought she would try to get up at least to make it more comfortable for us. Indeed, she did so, and we can never forget this supper either—the cold lamb, hot biscuits and dainty jellies that were brought out. After preparing our supper she retired to rest, inviting us to have prayers with them, with which, of course, we gladly complied.

The next morning she was up bright and early to prepare our breakfast, after which, at parting, she warmly asked us to come back again whenever we might be in the locality, and to pray for her.

This experience was indeed a convincing proof to us that God would answer our prayers, even without the recipients of the blessings being a party to the transaction as to faith. *D.P.Felt.*



## A MYSTERIOUS VISITOR TO A MISSIONARY IN PRISON.

**I**N the early days of missionary work in Norway many of the Elders were imprisoned and fined for preaching the Gospel and administering its ordinances. This was because the laws of the land did not recognize the Latter-day Saints as Christian dissenters, which latter class were all granted protection and the free exer-

cise of their peculiar forms of worship. Elder H. O. Magleby, of Monroe, now a Patriarch, was one of the many missionaries who thus came quite often in contact with this pernicious law, as the fine was increased considerably each time a person was arrested. He was at last fined one hundred and fifty dollars, which had to be expiated by imprison-

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ment on dry bread and cold water, unless the fine was paid in cash.

On one of the occasions when Elder Magleby was in prison, in the city of Drammen, living on bread and water for several weeks to liquidate a fine of one hundred dollars, he had a remarkable experience, which I will try to relate in his own words, as related by him to me on a late visit to Monroe.

"I had been fined one hundred dollars for having held meetings and baptized some people, and was confined in the prison in Drammen, Norway, to live on bread and water several weeks, and had served about half my term with this kind of fare. One Sunday, when I did not feel quite well, I concluded to fast and ask God to give me strength and not let me become sick, and, as I had a headache, I knelt down and prayed to God to relieve me from this pain. As soon as I arose I was surprised to hear the noise of somebody coming with the jailor's keys into the hall or corridor that separated the various cells in which the prisoners were kept. The noise was the more peculiar because it was not the usual hour for the jailor to inspect the prison. He carried a very large bundle of big keys that made the peculiar clang which we all knew so well, when he opened our doors to let us out each day for a short time to take a little exercise in the prison-yard. Three separate doors had to be opened by him

before any one individual could get out. It was therefore more than a surprise to me on this occasion, when, instead of the jailor, a young, pleasant-looking man entered my cell, and, with a sympathetic smile, addressed me thus: 'You are suffering, but it is for a just cause—there! take this, it will do you good!' At the same time he handed me a small bottle in which was a very pleasant drink, but I do not know whether it was wine or some other strengthening cordial. He also took from under his coat a small loaf of white bread in which was concealed a lump of good butter, and then he withdrew.

"With this providential relief, the remaining part of my imprisonment became quite easy.

"I had seen a young man, but not his face, the day before while I was down in the yard. He was brushing shoes in the jailor's kitchen, but I had not taken much notice of him. As I did not see him again after that mysterious visit I took occasion several days after this occurrence to ask the jailor what had become of the young man that I saw brushing shoes that particular Saturday. To my surprise he said: 'I don't know what has become of him. He came here and offered to do chores for me, and I did not even ask his name or where he came from, and he left us without any notice of where he was going.'"

*C. C. A. Christensen.*



### ANSWERS TO QUESTIONS.

#### THE POWERS OF THE PRIESTHOOD.

**W**E have been asked, "Did David Whitmer and Martin Harris hold the Apostleship at the time (February, 1835) that they ordained the

Twelve Apostles, if so, when did they receive it?"

We answer that David Whitmer and Martin Harris were both High Priests at the time the quorum of the Twelve

Apostles was organized in these latter days.

The history, in brief, of this important event in the annals of the Church of Jesus Christ of Latter-day Saints is as follows: In June, 1829, at Fayette, Seneca Co., New York, the Prophet Joseph Smith received a revelation making known that twelve Apostles would be called in this dispensation (Doc. & Cov. Sec. 18). In it Oliver Cowdery and David Whitmer were empowered to "search out the Twelve" (verses 37-39). It must be remembered that this revelation was given before the Church was organized.

Nearly six years after this revelation was given, the Prophet Joseph, at a special meeting held at Kirtland, (February 14, 1835) blessed Oliver Cowdery, David Whitmer and Martin Harris, the three witnesses to the Book of Mormon, to select twelve brethren to be ordained Apostles. This they did that same day, and that same day several of those selected were ordained. The ordinations were performed by the Prophet Joseph and the three witnesses.

This proceeding is strong evidence of the fact that the Priesthood is greater than any of its offices; and further, that any man who has received the holy Melchizedek Priesthood is empowered by and through the possession of that Priesthood to perform any ordinance connected therewith when called upon to do so by the proper authority. For this reason we find in the history of the Church that Apostles have presided over stakes of Zion, at other times they have acted as traveling Elders in the foreign missions of the Church when a High Priest or Seventy has presided therein. It is the duty of a High Priest to preside at home, but High Priests are often called to labor as missionaries abroad, while Seventies, whose special mission is to preach the

Gospel to the outside world, are occasionally called to preside at home. Again Seventies have been authorized to ordain High Priests and High Priests, Seventies. All these apparent deviations from the usual procedure were regular and proper because every man holding the Melchizedek Priesthood has within him the latent power to do all things that that Priesthood authorizes, no matter what office he holds; but he has no right to depart from the limitations prescribed for his office unless he is specially called upon and appointed to do so, either by the Lord through revelation or by the Lord's representative, or by one holding an office in the Priesthood whose calling clearly authorizes him to give such instructions and special authority.

The case in point is one of the evidences of the truth of our position. Here the Lord by revelation and by the instructions of His mouthpiece calls upon three men, two of whom are High Priests, to choose twelve men to form the quorum of the Twelve Apostles, and then to ordain or set them apart for this most responsible and exalted calling. He did so because they had the Melchizedek Priesthood and in that Priesthood was embraced the necessary authority to perform this duty. We admit that even if it did not, that the Lord Himself could, if he so pleased, give these men extraordinary and unusual powers on any occasion. We have no desire to limit the powers of the Lord. But this is not the way He usually works. He observes order, and recognizes the rights of His duly authorized servants. He does not, as a rule, call upon men to do things that they have not authority under the law of His Priesthood to do. Indeed there is no need for it. In this case David Whitmer and Martin Harris had within them the necessary authority, and it only required the word

of the Lord to give them the right to exercise it.

Speaking of the Melchizedek Priesthood, the Lord says, (Doc. and Cov., Sec. 107, verses 5, 8.)

All other authorities or offices in the Church are appendages to this Priesthood. \* \* \*

The Melchizedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.

We have, however, met instances in the Church which we have thought were unnecessary departures from the established order of the Priesthood. For instance we have found a Seventy acting as a counselor to the president of a Priests' Quorum, the president of course being a Bishop. Again, we have heard of Seventies being called to preside over Teachers' and Deacons' quorums. This is not according to the order of the Priesthood. The only quorum in the Priesthood where a Seventy rightly presides is in a quorum of seventy, unless he is specially appointed to do so by the Presidency of the Church; and then he would preside as an Elder rather than as a Seventy.

#### SHOULD MISSIONARIES PAY TITHING?

QUESTION: Should missionaries be required to pay tithing on the moneys given them to purchase clothing, books, tracts, and to meet their railroad fares, etc?

Answer: We do not consider that a missionary should be required to pay tithing on the money which he receives from his home. In many instances the wife, parents or relatives are under the necessity of borrowing the money to furnish the husband, son or friend with the funds to continue his labors in the missionary field. It is evident they do not want to incur a greater debt than is

absolutely necessary to maintain the missionaries until they are honorably released, but, if the money sent them is to be tithed, they will be obliged to borrow one ninth more than the amount actually needed. It has never been required at home that tithing be paid on borrowed money, and moneys received by many of the Elders abroad are simply loans made to them, while others of the missionaries draw from home money of their own on which they have already paid tithing.

It is admitted that such money as a missionary receives as a gift from persons outside his immediate family, can be classed as his income or "interest," (the word used in the law of tithing,) and that persons should pay tithing on their interest; but the Elder who is exclusively engaged in the Lord's work and who spends all the money he receives in necessary expenses to prosecute his labors, not only pays one tenth of what is given to him, but also the other nine tenths. He devotes his whole time and all else to the cause of the Lord, and we do not think the Lord requires more of him in regard to tithing while thus engaged than He does of the rest of His people. The custom of Elders paying tithing on the money received from home, has been introduced in some missions in order to show the Saints a good example. The brethren are worthy of praise and honor who have been willing to pay tithing on such money, and no objection can be raised to their continuing to do so, if they themselves so desire; but it should be distinctly understood that this is not required of them by the law of the Gospel.

When missionaries in their travels receive money from strangers it is right and proper for them to pay their tithing on such amounts. In case they receive clothing, shoes and other necessities to

help them in the discharge of their duties, they should not feel conscience smitten if they have not the money to pay tithing on such gifts.

Elders who have been on missions one, two or three years, devoting their whole time and energy to the preaching of the Gospel, should not be classed as non-tithe payers, on their return home, for the time so spent on missions. But they should have credit given them on the tithing records for having filled such missions, to explain why their names do not appear on said records during the time they were absent on their missions.



#### **WHO WILL HAVE CLAIM ON HER?**

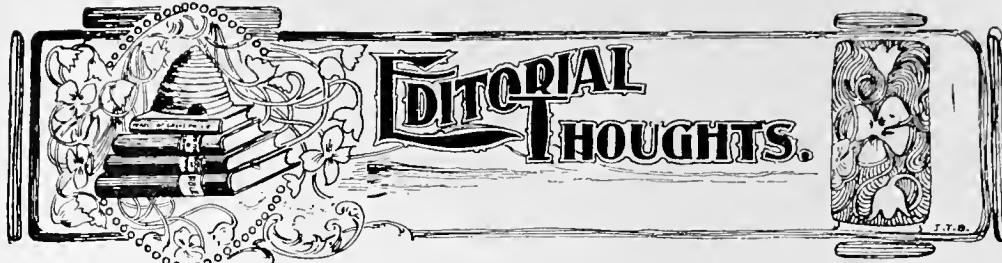
**QUESTION:** If a woman be sealed to a man who provides for her and is kind to her, and who is a good Latter-day Saint, but she tires of him and does not love him, and obtains a legal separation from him, and marries another man who is also a good Latter-day Saint, whom she loves, but her first husband still loves her and claims her for eternity, whom will she belong to in the next world?

**Answer:** The simple answer to this question is: The husband who has the best claim on her.

But we would not have it understood that we use the word "claim" in the ordinary sense, the sense, for instance, in which it is used in referring to a chattel, a piece of land or an animal; for it must be borne in mind that a woman is a free agent and that she will forever enjoy the freedom of that agency, as man himself does and will. A couple who are properly married and in whom the principle of love is developed through the marital relation, may claim each other in this life as husband and wife, and the propriety of the use of the word "claim"

will never be questioned, for the reason that the principle of love unites them as one. But if either of them should for some reason or other, with or without justification, take it into his or her head to separate, and be fixed in that determination and remain in this state of mind, for one to claim the other under such a condition would amount to little or nothing. If the separation in a case of this kind should be found to be justifiable it would be within the power of the injured party to make the state of separation perpetual, or on the other hand to condone the transgression and become reunited with the offender; provided, of course, that both parties desired to be thus reunited and that they were found worthy of each other. But if the separation should be unjustifiable, say, on the part of the woman, no self respecting man would desire to compel her to live with him against her will, even if he had the power so to do. After reaching the perfected state men and women will have no desire other than to live in harmony with every law of righteousness, including that which unites them as husband and wife.

A woman may say, "I do not love my husband in this world, and I know I shall not love him in the world to come." This may or may not be true; it will depend largely upon his worthiness. Those who attain to a resurrection in the celestial glory must necessarily be pure and holy; they will also be perfect in body. In other words, every man and woman that reaches this exalted condition will be as beautiful and glorious as the angels of God; and therefore there will be no reason then for a woman not loving her husband or a man his wife, for the weaknesses of the flesh will have been overcome and forgotten; and both he and she will be in harmony with every law of their being.



SALT LAKE CITY, UTAH, - MARCH 1, 1902.

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THE RIGHTS OF FATHERHOOD.

**T**HE position which men occupy in the family, and especially those who hold the Melchizedek Priesthood, is one of first importance and should be clearly recognized and maintained in the order and with the authority which God conferred upon man in placing him at the head of his household.

It is the purpose of this article to emphasize the rights of fatherhood and induce men to respect them by their precept as well as example. There is no higher authority in matters relating to the family organization, and especially when that organization is presided over by one holding the higher priesthood, than that of the father. This authority is time honored, and among

the people of God in all dispensations it has been highly respected and often emphasized by the teachings of the prophets who were inspired of God. The patriarchal order is of divine origin and will continue throughout time and eternity. There is then a particular reason why men, women, and children should understand this order and this authority in the households of the people of God, and seek to make it what God intended it to be, a qualification and preparation for the highest exaltation of His children. In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount. To illustrate this principle a single incident will perhaps suffice. It sometimes happens that the Elders are called in to administer to the members of a family. Among these Elders there may be presidents of stakes, Apostles, or even members of the First Presidency of the Church. It is not proper under these circumstances for the father to stand back and expect the Elders to direct the administration of this important ordinance. The father is there. It is his right, and it is his duty to preside. He should select the one who is to administer the oil, and the one who is to be mouth in prayer, and he should not feel that because there are present presiding authorities in the Church that he is therefore divested of his rights to direct the administration of that blessing of the Gospel in his home. (If the father be absent, the mother should re-

quest the presiding authority present to take charge). The father presides at the table, at prayer, and gives general directions relating to his family life whoever may be present. Wives and children should be taught to feel that the patriarchal order in the kingdom of God has been established for a wise and beneficent purpose, and should sustain the head of the household and encourage him in the discharge of his duties, and do all in their power to aid him in the exercise of the rights and privileges which God has bestowed upon the head of the home. This patriarchal order has its divine spirit and purpose, and those who disregard it under one pretext or another are out of harmony with the spirit of God's laws as they are ordained for recognition in the home. It is not merely a question of who is perhaps the best qualified. Neither is it wholly a question of who is living the most worthy life. It is a question largely of law and order, and its importance is seen often from the fact that the authority remains and is respected long after a man is really unworthy to exercise it.

This authority carries with it a responsibility, and a grave one, as well as its rights and privileges, and men can not be too exemplary in their lives, nor fit themselves too carefully to live in harmony with this important and God ordained rule of conduct in the family organization. Upon the authority certain promises and blessings are predicated, and those who observe and respect this authority have certain claims on divine favor which they cannot have except they respect and observe the laws that God has established for the regulation and authority of the home. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee,"

was a fundamental law to ancient Israel and is binding upon every member of the Church today, for the law is eternal. The principles connected with the rights of fatherhood are beautifully exemplified in the closing words of Jacob to his sons: "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. \* \* \* And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for the possession of a burying place." These instructions were most sacredly observed by Joseph, although the son at this time was a great dignitary and ruler under King Pharaoh of Egypt. From a worldly point of view the authority of the son exceeded that of the father, but yet the son, always sensitive and responsive to divine influences, understood the patriarchal order in the household of God and yielded a perfect and beautiful obedience to his father's parting words. The following words of Joseph bear record of the divine spirit and patriarchal order of God which the son fully appreciated: "My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the

elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went with him both chariots and horsemen; and it was a very great company. And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days." The necessity then of recognizing the patriarchal order and authority of the home rests upon principle as well as upon the person that holds that authority, and among the Latter-day Saints family discipline, founded upon the law of the patriarchs, should be carefully cultivated, and fathers will then be able to remove many of the difficulties that now weaken their position in the home, through unworthy children.

The principles here set forth are of more importance than many parents have heretofore attached to them and the unfortunate position today in the homes of many of the Elders of Israel is directly traceable to a want of appreciation of their truthfulness. If fathers and mothers will keep constantly before them the purposes of God respecting the family organization and maintain that organization as our heavenly Father intends, they will enjoy vastly greater satisfaction, because of their right living, and because of the proper conduct of their children as a consequence. If there are any Elders whose houses are not in order, they should be put in order; and it may be well to appreciate the fact at the outset that no considerable progress can be made in the Church, and no proper respect can be had for its authorities unless they proceed upon the principles and order that belong to the home, and upon the rights of father-

hood as God has ordained them. Such rights are sacred, and necessary to man's exaltation in the patriarchal order in the government of God.

*Joseph F. Smith.*



#### "IN THE NAME OF JESUS CHRIST."

An esteemed correspondent writes:

I have noticed very many in ending their prayer or the blessing on the food will say, "In the name of Jesus," instead of in the name of Jesus Christ. Have we the right to abridge the name given by our Father, through which every promised blessing comes? I know people do it unwittingly and without intention to do wrong, but is it right?

Our brother has erred in his conclusion from a too limited knowledge of the holy Scriptures. It is true we are commanded to pray to the Father in the name of Jesus Christ, but we are also commanded to pray to the Father in the name of Jesus, and again in the name of Christ. Indeed, we believe that the command to pray in but one of the names borne by the Redeemer in His earthly life partakes somewhat of the nature of that admonition which requires us to avoid the too frequent repetition of the divine name. We have not the slightest doubt of the efficacy of the name of Jesus or of Christ when we appeal to the Almighty Father in faith in either name.

Let us support our view by reference to a few passages from the different Scriptures. Paul advised the Colossians, "Whatever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (3: 17).

This surely is direct enough: when we give thanks, and whatsoever else we do in deed or in word we are to say or do in the name of the Lord Jesus.

Let us now turn to the Book of Mor-

mon. What can be plainer than the following?

And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.

And the disciples did pray unto the Father also, in the name of Jesus. And it came to pass that they arose and ministered unto the people.

And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again and prayed to the Father in the name of Jesus; (III Nephi 19: 6-8).

Here we have the statement that the twelve disciples whom Jesus the Redeemer chose on this continent not only taught the people to pray to the Father in the name of Jesus, but did so themselves.

The Prophet Moroni repeats the instructions to pray unto the Father in the name of Jesus in several passages; for instance:

O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Lord in the name of Jesus. (Mormon 9: 6).

Ask the Father in the name of Jesus for what things soever ye shall stand in need. (Mormon 9: 27).

And if it so be that they repent and come unto the Father in the name of Jesus, they shall be received into the kingdom of God. (Ether 5: 5).

The Nephite prophets also record that miracles were performed in the name of Jesus. (See III Nephi 7:19; 8:1; IV Nephi 1:5).

The same command is given in the Book of Mormon with regard to the name of Christ as is given regarding the name of Jesus; showing that either name—Jesus Christ, Christ, or Jesus, are acceptable to God if used with reverence and faith.

Nephi, the son of Lehi, instructs his people:

Ye must not perform any thing unto the Lord, save in the first place ye shall pray unto the

Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul. (II Nephi 32: 9).

And he himself prayed unto "the Father in the name of Christ."

Moroni asserts, "That whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is to all, even unto the ends of the earth." (Moroni 9:21).

We are told that when the disciples laid their hands on men and ordained them to the Priesthood they "prayed unto the Father in the name of Christ," (Moroni 3: 12), and in concluding his testimony Moroni exhorts the readers of his record to "ask God, the eternal Father, in the name of Christ," if the things which he had written are not true.

In several instances in modern revelation the Lord himself gives us the example of abridging the name of the Redeemer by speaking of Jesus, and of Christ, instead of using the full name, Jesus Christ. Sometimes the Gospel is called the "Gospel of Jesus Christ" (page 266), then in the same revelation the "Gospel of Christ" (page 269). A little further on we read of those "who received not the Gospel of Christ, neither the testimony of Jesus" (page 272), and so on.



#### THE SUNDAY SCHOOLS IN STAR VALLEY STAKE.

THE Board of the Deseret Sunday School Union requested the superintendents of the various stakes to forward, with their annual statistical and financial report for 1901, a short statement of the Sunday Schools in their charge. We print the following communication from the Star Valley Stake

## THE JUVENILE INSTRUCTOR.

as an excellent example of the responses to this request that the Board is receiving.

AFTON, WYO. Jan. 15th, 1902  
*Deseret Sunday School Union Board.*

DEAR BRETHREN—Herewith enclosed is the report of the Star Valley Stake. We hope it will prove satisfactory.

The following is a brief report of the condition of our schools during 1901:

Afton—held regularly; prompt in commencing; has been reorganized; is progressive.

Auburn—42 sessions held; discontinued on account of smallpox.

Bedford—people are in a very scattered condition, result, poor attendance; commence at eleven o'clock.

Fairview—school in excellent condition, teachers working diligently.

Freedom—Until October 27th was not progressing when a re-organization was effected; it is again doing good work.

Grover—is in good condition; is an example of good order.

Glenco—doing fairly well.

Osmond—took first prize offered by stake superintendency for largest enrollment according to number of families in the ward.

Smoot—won second prize in same contest.

All are fully organized with the best material attainable, although some are not as exemplary in some respects as they should be.

From the list you sent us some time ago we find that Ulet Sunday School is not counted and it was supposed by the new superintendency to be a branch of Freedom Sunday School, and only two days since have learned it is a separate

school, but very small and not held regularly.

At the time the enrollment was taken for the nickel donation we numbered 1219, since then our numbers have increased 147, owing to the prizes given, which make a total at the end of the year 1901, of 1366 which is the number found in our report.

The stake officers and aids are full of energy, are united and willing and anxious to do their duty, and have the spirit of their calling upon them.

Your brother in the Gospel

WARREN LONGHURST.

Stake Supt.



#### CASSIA STAKE.

OAKLEY, Febyuary 11, 1902.  
*Deseret Sunday School Union Board.*

DEAR BRETHREN.—At the quarterly conference in the Cassia Stake held on the 8th and 9th inst, Brother Loren J. Robinson was honorably released; he having gone to fill a mission in the Eastern States, and Brother Heber K. McBride was sustained as First Assistant Stake Superintendent, and Brother Albert S. Erickson was sustained as Second Assistant. Brother Robinson was formerly First Assistant, and Brother McBride Second Assistant.

One school in the stake reported all its officers, teachers, and pupils keeping the Word of Wisdom, and all its officers and teachers as tithe-payers. There is an increase in the enrollment of pupils of about two hundred and thirty-five since our last annual report.

Your Brother

ORSON P. BATES, Stake Supt.

## REVERENCE.

**M**Y dear young friends, the writer of this article earnestly and sincerely begs your kind attention for a few moments, and asks you to answer to yourselves at the conclusion of this article, to some serious charges: "Are you guilty or not guilty?"

Many of our bright-eyed boys and girls are charged with a high crime, namely, irreverence or ingratitude.

One of the ten commandments which the Lord gave to the children of Israel was, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

The word "honor" embraces much more than simply obedience.

To honor our parents is to be ever mindful of them; to see that their many wants and necessities are supplied, so far as it is in our power to do so; to see that father and mother have the most comfortable chairs and the best side of the winter fire; to greet them each morn with a kind word or kiss, and to bid them good night when retiring to rest.

All the truly great men and women of the world's history could answer "Not guilty" to breaking the fifth commandment.

You are also charged with irreverence for the aged people.

'Tis said you are heartless.

Do you speak to them kindly? Do you assist them when you can in ten thousand ways? Or do you laugh at and ridicule their ways or dress? Do you mistreat people older than yourselves? "Guilty or not guilty?"

Is it true, that there are some among us who have not sufficient reverence for the Holy Priesthood of God? If so, it must be that they do not clearly understand the meaning of the word "Priesthood."

When the Priesthood is conferred upon a man he then has authority from God the Eternal Father to act in His name, to officiate in the ordinances of the Gospel, and to be an officer in His Kingdom on earth, and to transact business for the Lord, just as an officer of the United States would work for this government.

You will readily see how necessary it is for every one to reverence the Holy Priesthood of God, and treat Deacons, Priests, Teachers, Elders, Seventies, Bishops and Apostles with the respect and honor due the servants of God. Let us be able to say, like King David of old, when his life was sought by jealous King Saul with three thousand valiant Israelitish soldiers: "God forbid that I should ever raise my hand or voice against the Lord's anointed."

You are charged too with a lack of reverence for holy places and holy things.

Are you guilty or not guilty?

In Exodus, third chapter, we find that Moses saw a burning bush, and that it was not consumed, so he approached it to learn more of the curious phenomenon, when the Lord spoke to him from the burning bush, and said: "Moses, take off thy shoes, for the ground on which you stand is holy."

We learn from this that wherever the Spirit of God is made manifest that that place is holy, and we should have reverence for such places.

Of course, you are not required to take off your shoes before entering the Sunday School or church; neither are you required to take off your hat every time you pass the meeting house during the week, as the Catholics require their members to do, but you are required by the laws of the Church and of the Lord

to be orderly at all times and more especially when in holy places, always conducting yourselves as ladies and gentlemen, having respect and reverence for all places of worship, all the ordinances of the Gospel and all who bear the Holy Priesthood of God upon the earth.

Above all else, we must have all revo-

rence for God our Eternal Father and His beloved Son Jesus Christ, our Elder Brother and Redeemer, holding their names even as too sacred to be spoken unnecessarily.

To prove ourselves "Not guilty" to all of the above charges should be the high aim of everyone who calls himself a Saint.

*A. N. Murdock.*



### A MAORI PROPHET.

**T**HE peculiar customs and traditions of the natives of New Zealand are always full of interest, especially to the Latter-day Saints, as many Elders from Utah have labored amongst them and become attached to them because of their kindly hospitality.

The Maoris are a noble race of stalwart men and women and before the advent of the "pakeha" (white man) almost revered their "rangatiras" (chiefs) as prophets, and thus in their respective tribes the natives were exceedingly loyal to their chiefs.

Many of their leaders were regarded with feelings of reverence and were credited with possessing supernatural powers.

The following interesting recital by Elder Hirini Whaanga, a noted Maori chief now resident in Salt Lake City, has been translated for the benefit of JUVENILE INSTRUCTOR readers:

My friends,—I desire to tell you of a prophecy by one of my forefathers, Arama Toiroa. Amongst our people this chief was regarded as a seer, and we were guided at all times by his utterances.

When other tribes came against his people in battle he would call his people around him and warn them of the approach of the enemy.

In the year 1830 this Arama Toiroa gathered his children, grandchildren and relatives together. At this time most of his descendants had joined the church of England, and the aged chief, addressing them, said:

"My dear friends, you must leave that church, for it is not the true church of the God of heaven. The church you have joined is from the earth and not from heaven."

Upon hearing this his people asked, "Where then can we find a church, where we can worship the true God?"

Arama Toiroa answered, "There will come to you a true form of worship, it will be brought from the east, even from beyond the heavens. It will be brought across the great ocean and you will hear of it coming to Poneke [Wellington—at the south end of the north island] and afterwards its representatives will come to Te Mahia.

They will then go northward to Waiapu but will return to Te Mahia.

"When this 'Karakia' [form of worship] is introduced amongst you, you will know it, for one shall stand and raise both hands to heaven.

"When you see this sign enter into that church. Many of you will join the church and afterwards one will go from amongst you the same way that the ministers came even unto the land afar off."

Years elapsed after this prediction and in the year 1884 Elder William Thomas Stewart and companions reached Well-

ington, the place referred to by Arama Toiroa.

and prayer, and a Gospel address was delivered, after which they sang again, and Brother Stewart arose to dismiss with prayer. In doing so he raised both hands and invoked God's blessing upon the people.

As soon as the grandson of Arama Toiroa saw this he arose and declared that this was the church of which his forefather prophesied which would surely be firmly established amongst the Maori people.

He and his wife applied for baptism, and they and their children were thus initiated into the church by Elder Stewart.

Subsequently they visited Te Mahia district, which was the old home of Arama Toiroa and his people.

Meetings were held there in the some manner, and when the descendants of the old chief saw the Elders in prayer, with hands uplifted to heaven, they marveled and said, "This is indeed the church for us, for did not our revered forefather, Arama Toiroa, prophesy about it?"

In that year (1884) my people were baptized into the Church of Jesus Christ of latter-day Saints.

In the year 1893 a great desire was in my heart to gather to Zion, but my people would not hear of it.

Brothers and sisters and even grandchildren protested against it. Finally we reminded them of the words of Arama Toiroa that one of his descendants should go over the great waters to the land from whence these Gospel messengers came.

When thus reminded of this memorable prophecy my people consented and I and my family gathered to Zion, where we are associated with the true Church of God and have the privilege of laboring in the Lord's Temple for the salvation of our dead.

B. G.



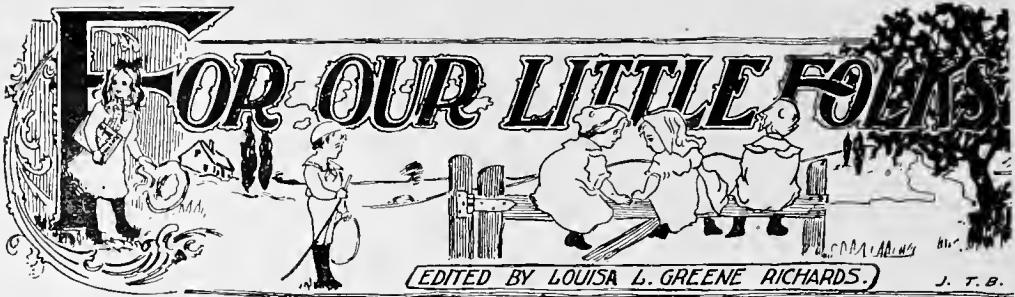
ELDER HIRINI WHAANGA.

ington, the place referred to by Arama Toiroa.

In journeying northward they reached Heretaunga and visited the native village of Korongata where many of us were assembled on the Sabbath day.

Amongst the people who were there was a grandson of Arama Toiroa whose name was Te Teira Marutu.

The "Karakia" or meeting was conducted by Elder Stewart and his friends. The services were opened with singing



### DARK DAYS PASSED.

**M**Y dear little readers, I am going to tell you about a little girl who was born at a place called Heathfield, in England, in the year 1785.

When she was six years old her parents both died; and she, with two others younger than herself, were left without the loving watch care of a dear, kind mother, or a tender father to provide for and bless them. In consequence of their being left poor, little orphans, they were placed in what was called a workhouse. It is a place for the poor, destitute orphans, and the aged who cannot provide for themselves; it is, in reality, a poor house.

The overseer and matron of the place were sometimes very hard-hearted and unfeeling toward the helpless, and these poor, little orphans were treated very cruelly. They had to go with bare feet, and the floors were brick, and their little feet would bleed with chilblains, but no kind hands would try to soothe their pain. On the contrary, they would be put off to bed in an old corner to stay for the night. Being treated so cruelly, and not having proper food, the two little babes died.

The little girl, whom we will call Jane, when she was ten years old, was put out to work for an old lady, who was as cruel, if not worse than the people at the workhouse. She was bound out to this woman, who made her do the work that a grown person would not do. She

would make her wash dishes in almost boiling water, and that caused blisters on her fingers, and they would bleed and pain her so terribly that she could scarcely bear it. Then again, she was half starved, and many times she would eat slices of raw potato, unknown to her mistress, as such women are called in that country.

But notwithstanding all her suffering and hardships, Jane lived year after year until she was grown to be a young woman. Then she became acquainted with a young man whom she thought she could love. Having no dear mother to go to for counsel, or to advise her, and not understanding that she could go to her Heavenly Father and ask Him to guide and protect her, she was left to herself. She thought this young man loved her, and would always be kind to her; and her condition in life was so uncomfortable with the old lady who had been so cruel to her that she married at the age of twenty, the young man being the same age.

After awhile Jane and her husband were blessed with a little girl. She thought then her happiness was complete. But no, she was rudely awakened from her short-lived happiness, to find her husband was given to the habit of drinking. He had kept her from knowing it for a long time. When she found it out, it filled her with sorrow and dread. After a time he became very cruel, yet Jane loved him and hoped he would reform.

She became the mother of nine children, the ninth was a girl and was called

Jane after her mother. This child was a great comfort to her mother. Many times was she driven from her home by her husband's cruelty in the middle of the night, and would have to take shelter with the neighbors. One night he abused her so that in her trouble and despair she determined to drown herself, and was about to jump into a draw well; the neighbors prevented her from doing so, but her life continued one long line of misery.

Little Jane grew to be a great comfort to her mother, and often defended her from the father's violence, and watched over and helped her mother night and day.

On one occasion when her father was abusing her mother, Jane stood up and told him to stop, for she would defend her mother with her life. Even this did not change him. His poor wife lived with and bore his abuse and brutal treatment fifty-three years. She had eleven children in all. Her husband died when he was seventy-three years old. About two years before he died, a Mormon Elder came to their door, and both mother and daughter believed the message of salvation, and realized that the Holy Spirit, the true comforter had indeed come. And the two Janes accepted the Gospel and were baptized.

Jane the daughter was married and had five children when she was baptized. They soon after came to Zion and received their blessings in the house of the Lord. Jane the mother lived to be ninety-five years old, and then the Lord called her home. Jane the daughter is now just entering her eightieth year. Her life is happily spent day after day working in the Salt Lake Temple for the redemption of the dead.

Through much sorrow and suffering many of our Father's children have come to a knowledge of His redeeming

love and truth. How grateful should the dear children be who are privileged to be born and reared in peaceful, happy Zion!

*Ada J. D. E.*



### IN FATHER'S CARE.

Two little folks quarrelled, a sister and brother,  
By nature kind, loving and gay as a song;  
Grew suddenly angry, and scolded each other;  
A thing that was needless and foolish and  
wrong.

Their mother was out; by a friend's invitation  
She'd gone to the matinee "Martha" to see;  
The children in glee o'er the new situation,  
Had boasted while telling how good they  
would be.

They would clean up the rooms so their mama  
would wonder;  
Frank said he would sweep and his sister  
should dust;  
But Laura said "No," she could brush better  
under  
The beds and the stands, and their covers  
adjust.

"No Laura," Frank whispered, "I know you are  
older,  
But you know, a *man* has the right to say  
how."  
"Well *you're* not a man!" said the girl in tones  
bolder,  
"And I know the best how this work should  
go now!"

So put up the broom—hand the brush here, I  
choose it;  
A *woman* knows best about house-work," she  
said;  
"Well *you're* not a--let this broom be! I shall  
use it!"  
Then whack! came the handle on poor  
Laura's head.

It was not intended; 'twas done in the flying,  
The pulling and twisting of broom and of  
brush;  
But it hurt, and set Laura to screaming and  
crying;  
And forward she sprang with a wild, savage  
rush.



"BUT TOOK BOTH HIS LAMBS TO HIS BOSOM."

She raised the brush high then to strike at  
Frank madly,

To parry the blow he was raising the broom;  
And two precious heads might have suffered  
quite badly.

But *some one* unlooked for had entered the  
room.

While mama sat wrapt in "The last Rose of  
Summer,"

With all the sweet romance young lovers  
could blend,

Just after a laugh at the cute circus drummer,  
She turned quite abruptly and said to her  
friend--

"I think I'll go home! I believe I am needed!  
The children are hurt, or there's something  
amiss."

The friend took her hand as the music pro-  
ceeded,

And after a moment, she answered like this:

"The dears are *all right!* We will silently  
pray for them;

They're not alone, their good angels are there;  
The best things are coming, and surely you'll  
stay for them;

*Safe are the children in Father's kind care.*"

The friend was a Saint, and the mother  
believing,

Threw off the dread thought which had given  
alarm;

And again the full sense of the romance re-  
ceiving,

Enjoyed the bright opera's wonderful charm.

"Here—here! What is this—all this racket  
and clatter?"

"Oh, father!" "My children!" The weapons  
were dropped;

Each child would be first now to tell the great  
matter.

Till a gesture from father the wild clamor  
stopped.

"My children!" he faltered, "*My son and my  
daughter!*"

Why, nothing, I think, could surprise me  
much more!

I could almost imagine a terrible slaughter,  
Such noises I heard as I entered the door."

You've each tried to tell me the faults of the  
other.

Now, each tell your own faults and bear your  
own shame;

Be brave and be generous, shield sister and  
brother."

There's never a quarrel but *two* are to blame."

He did not berate them, that dear, tender  
father,

But took both his lambs to his bosom, and  
said.

"How sorry I am you should have all this  
bother:

When you meant to be good and help mother  
instead.

"Oh, father!" Frank owned, as he gained self-  
possession,

"'Twas I that was bad, I who started it  
first—"

"No, brother," sobbed Laura—in humble con-  
fession,

"I scolded the hardest and acted the worst."

Then both asked forgiveness, and all was for-  
given;

And when they told mother their story with  
care,

She knew why her feelings so strangely had  
striven,

And how the kind Father had answered her  
prayer.

L. L. G. R.



#### TO THE LETTER-BOX.

A Good Christmas Present.

HEBER CITY, UTAH.

We take the JUVENILE INSTRUCTOR  
and think a great deal of it. I got a  
Book of Mormon for a Christmas pres-  
ent and I love to read in it. My papa  
has been on a mission but is home now.  
I am twelve years old.

ELLEN WINTERROSE.



#### Faithful in Youth.

LOS BANOS, Cala

I once lived in Zion, but my mother's  
health failed and we had to come to  
California. We lived in Sandy, Salt  
Lake Co. California is a pretty place,  
but I would rather be in Utah where I  
can go to the Mormon Sunday School,  
Primary and all the things that belong  
to the Church. There is no Mormon  
Church nearer than San Francisco, and  
that is too far to go every Sunday. My  
papa is a doctor and my mama has to  
go with him lots of times. A little girl  
was left here who has no mother, and  
was very ill; one night when papa was  
gone, mama administered to her; no  
body thought she would live but she is  
now well. We have family prayers and  
ask the blessing as the Elders have al-  
ways said, and keep fast-day although  
we can not go to fast meetings.

## THE JUVENILE INSTRUCTOR.

We take the JUVENILE INSTRUCTOR, and I like to read the letters very much. I am eleven years old, and mean to stay true although we are the only Latter-day Saints in this county.

Your friend,  
DOLORAS RUCKER.

❖  
**Prayed For With Good Results.**

NORTH FARMINGTON, UTAH.

I am going to tell you how sick I have been and how the Lord made me well. At first I had the diphtheria and when I got over that I had something else, the doctors hardly knew what it was and they didn't think I should get well. But the little Primary boys and girls and my Sunday School class and many others prayed for me, and since then I have been getting better all the time, and am well now, only I can't walk very well yet. I know I should not have got better if it hadn't been for the prayers of my little friends. I am nine years old.

Your little friend,  
MARYIN J. UDY.

❖  
**About George Washington.**

CHESTERFIELD, IDAHO.

DEAR FRIENDS:—I see the names of so many boys and girls in the Letter-Box, I thought I would like write to them. My oldest brother is on a mission in Samoa, and my next brother has been going to school in Logan. I am nine years old. My papa has been reading to us about General George Washington. What a great and good man he was!

ANSON SESSIONS.

❖  
**Baptized On His Birthday.**

MANASSA, COLO.

I am eight years old and I was bap-

tized on my birthday. Brother George J. Koch baptized me and my papa confirmed me. My papa is a Sunday School teacher. I paid one dollar of my Christmas money to the tithing.

Your little friend,  
GEORGE CHANDLER.

❖  
**Father and Brother Away.**

OGDEN, UTAH.

I am a little girl nine years old. My oldest brother is in Paris. He has been away for sixteen months the first of January. And my papa is also away in New York. That leaves mama and six children alone. On New Year's day the Sunday School Teachers gave the children a New Year's dance. And at the close of the dance they gave each of the children a sack of candy and nuts mixed.

From your new friend,  
MONIDA BROWNING.

❖  
**Hopes to be Baptized**

DANZIG, GERMANY, Dec. 27, 1901.  
My dear friends:—

I am very pleased to know that I can write a letter to the JUVENILE, and am thankful to my Heavenly Father that He has led me to this branch of the Church. I am thirteen years old and have been raised by my grandparents. If it be the will of God I hope to be baptized next year.

With hopes to this end, I am  
Your friend,  
ARTHUR MAASS.

❖  
**Learning to Draw.**

Emer Burr, aged thirteen, of Burrville, Sevier County, Utah, has sent to the Letter-Box quite a creditable drawing of the head of an elk, with a gun placed in its antlers. It is a good thing for

children to practice drawing, as it tends to educate both the hand and the eye, and interests the mind in a refining and beautiful art. Ivin J. Burr and Laura Burr each sent a letter with Emer's drawing; but like many other little letters they are crowded out.

L. L. G. R.



#### Interesting Items About Green River.

JENSEN, UTAH.

I live in the northeastern part of Utah, on the banks of Green River. It is a very large stream, overflowing its banks in high water; but there are no means of using it for irrigation. There are two large ferry boats which run across the river until it freezes over, then the people cross on the ice. We boys have great sport skating and coasting on the ice. I have two riding ponies and a little dog which I think very much of. I am nine years old.

Your little friend,

LEON BILLINGS.



#### Good Chance to Learn, Being Secretary.

BRYCE, GRAHAM CO., ARIZONA.

As I have never written to the little Letter Box I thought I would try and write a letter. We take the JUVENILE INSTRUCTOR and enjoy reading the little letters very much. My father is the Bishop of this place, and I am assistant secretary of the Religion Class.

Your sister in the Gospel,

BELLE BRYCE, age 13 years.



#### Brothers Away at Work.

MANASSA, COLO.

DEAR LITTLE FRIENDS:—I have a dog that is thirteen years old. My papa is a photographer. My mother died nearly three years ago. I have three sisters and five brothers living and one brother

dead. Four of my brothers are off at work. We have a good Sunday School, Primary and religion class here.

Your new friend,

WILFORD CHANDLER,

Age 10 years.



#### A Cute Alarm Clock.

MAPLETON, UTAH.

I have a sweet baby sister just three months old. She has blue eyes and long, brown hair. We call her our alarm clock because she always wakes us up at five o'clock in the morning. I am eleven years old.

Your new friend,

PEARL CLEGG.



#### Visits From Elders Appreciated.

RANDSBURG, CALA.

DEAR FRIENDS:—I am a Mormon girl from Provo City, Utah. I have been in California almost three years. My papa works in a mine. He and mama are very good to us. I have a sister thirteen, and a brother three months old. We have not got a Sunday School of our Church here, but have had two nice visits from Elders, and we hope some more will come and see us. I am fourteen years old. We take the JUVENILE INSTRUCTOR.

Your friend,

NELLIE DUKE.



#### A Good Testimony.

NORTH WARD, BOX ELDER CO., UTAH.

As my parents have started to take the JUVENILE again I thought I would write a letter to my young friends.

We have a very good Sunday School although it is small. We are blessed with the Spirit of the Lord. I had the rheumatism in my feet and legs and

## THE JUVENILE INSTRUCTOR.

hands so that I could not move my hands and I could not walk. I had faith that if I could only get to Sunday School upon fast day and have them pray for me and would get up and bear my testimony that I should be healed. I told my parents, and my papa carried me to the buggy and from the buggy to the meetinghouse. I was prayed for and partook of the sacrament, and I bore my testimony. And after school I walked to the buggy, and continued to improve, and now I am well. I am 12 years old, and I feel to thank the Lord for His blessings.

Your little friend,  
ELIZABETH HORSEPOOL.

**Father in Norway.**

MOUNT PLEASANT, UTAH.

My papa is on a mission and so is my uncle. My papa has been gone seven months and my uncle fourteen months. Papa is up in the northern part of Norway among the Lapps. I am ten years old.

Your new friend,  
PAULINE MONSON.

**A Nice Ride.**

BANNOCK CO., IDAHO.

I live in Cleveland, Bannock County, Idaho, and am seven years old. I go to Sunday School, and have a good teacher. I have two miles to go, so I have a nice ride every Sunday.

ETTA RANSOM.

**A Soldier and a Saint.**

LOGAN, UTAH.

My father was in the Civil War and was shot three times; once in the left arm, once in the left side, and the third

time in the left leg. After the war he came to Utah to visit his parents, became interested in their religion and remained and got married. He lived here until four years ago when he died at the age of fifty-five years. I was then eight years old. It was a sad parting for us, but it was God's will, and we all expect to see him again.

Your new friend,  
VINCENT CARDON.

**Farm and Missionary Notes.**

HENEFER, SUMMIT CO., UTAH.

My father is a farmer. I go to day school. I herd sheep in the summer. I have a mule to ride. I have a brother on a mission in England. Elder William P. Evans, from Spanish Fork, stayed at our house three nights when he was visiting the Young Men's Mutual Improvement Association. I love to go to Sunday School. I am eleven years old.

IRVIN T. JONES.

**I WILL BE GOOD TODAY.**

"I will be good, dear mother!"  
I heard a sweet child say;  
"I will be good—now watch me;  
I will be good all day."

She lifted up her bright, blue eyes,  
With a soft and pleasing smile;  
And a mother's kiss then touched her lips,  
So pure and free from guile.

And when night came, that little one,  
In kneeling down to pray,  
Asked in a loving whisper low,  
"Have I been good today?"

Oh, many, many bitter tears,  
'T would save us, if we'd say,  
Like that dear child, with earnest heart,  
"I will be good today!"

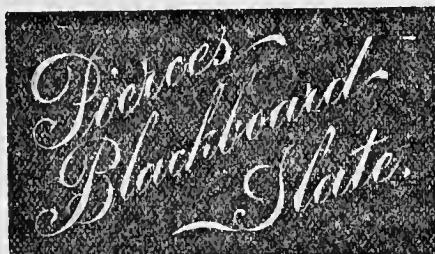
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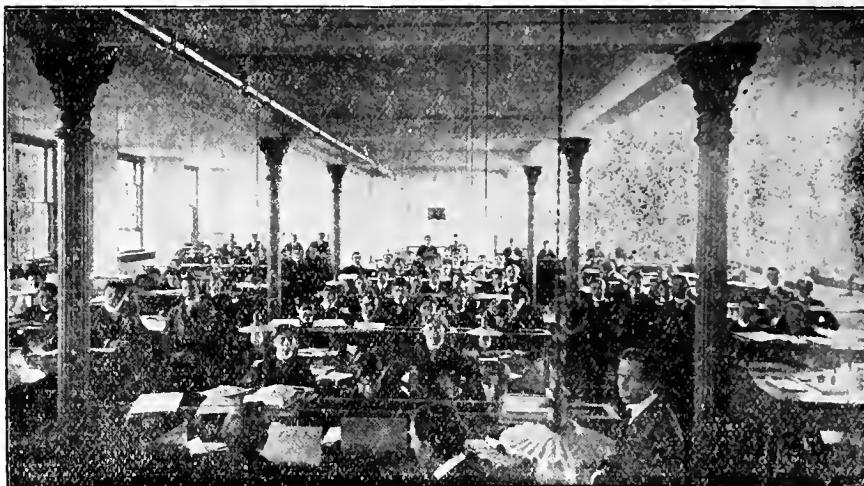
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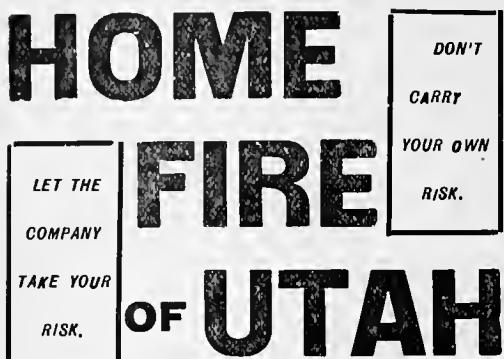
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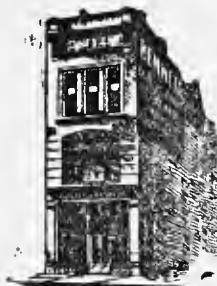
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